a b c d e f g h i k l m n o p q r ſ s t
u w x y z, &.

A a b c d e f g h i k l m n o p q r ſ s t u
w x y z, &.

In the name of God the Father, the Sonne, and the holy Ghost.

OVr Father quhilk art in heauen, Hallowed be thy Name: Let thy Kingdome come: Thy will be done in earth as it is in heauē: Giue vs this day our dayly bread: And forgiue vs our treſpaſſes, as wee forgiue them that treſpaſſe againſt vs: And leade vs not into temptation: But deliuer vs from euill. For thine is the Kingdome, the power, and the glory, for euer and euer. So be it.

OF MANS INTEgrity before the Fall.

Queſtion.

HO created man?

Anſwere.

GOD.

Q *Quhairof created he him?*

A Of ane earthly body, and a ſaull, ane ſpirituall ſubſtance, endued with his Image.

Q *Quhat was this Image in man?*

A Light of truth, righteouſneſſe, and holineſſe reſembling the holineſſe of God.

Q *To quhat end created he him?*

A To ſerue him.

Q *Was man then able to ſerue God?*

A Yes.

Of mans miſerie through the fall.

Q *Is man now able to ſerue God?*

A Nocht.

A Because falling in *Adam*, hee lost Gods Image and was poysoned with sinne in all his parts.

Q *How fell Adam in this miserie?*

A By disobedience.

Q *What pertaines Adams fall to thee?*

A He was the head of mankind, and wee all were in his loines to stand or fall with him.

Q *What breedes this poyson of sinne in thee?*

A All sorts of sin and death on saul & body.

Q *Is nothing of that Image left in thee?*

A Yes, certaine sparkes, but to make me inexcusable.

3 Of mans rising from misery begunne in this life in grace, and perfyted in glory.

Q *How art thou made able to serue God again?*

A By grace in Christ the second *Adam*.

Q *Can thou serue him perfitely in this life?*

A Not perfitely.

Q *How then serues thou him?*

A In sincerity, and I goe on in grace by degrees to that perfection, quhilk I hope to obtaine in glory.

Q *Can this imperfit seruice of thine please God?*

A [illegible] in Christ, for being in Christ thy im-

perfections are couered with his perfection.

Q. *What then is thy eſtate in both the Adams?*

A. By my fall in the firſt moſt miſerable, and by my riſing in the ſecond moſt happy.

4. *Of the Scriptures quhilk are the rule of Gods ſeruice and means whereby we are able to ſerue him.*

Q. *How ſuld any man renued be grace ſerue God?*

A. As he hes commanded in his word.

Q. *What cals thou his word?*

A. The holy Scripture of the old and newe Teſtament dyted be the holy Spirit, and penned be the Prophets and Apoſtles.

Q. *Are all things needfull to ſaluation conteined in them?*

A. Ze's.

Q. *How many things are thereby to bee noted perteining to the ſeruice of God in the Scriptures?*

A. Two things.

Q. *Quhilk be they?*

A. Firſt the chiefe parts of his ſeruice, and the means ordinary, whereby we are made able to ſerue him.

Q. *What are the chiefe parts of Gods ſeruice?*

A. Faith, and the fruits of faith.

Q. *Why is faith put in the firſt place?*

A Becauſe without faith, it is impoſſible to pleaſe God, and all that is done without faith, is ſinne.

Q *Why are theſe two ioyned together?*

A Becauſe faith can no more bee without fruits, then fire without heat.

5 *Of Faith and the Articles of our beliefe, the rule of Faith.*

Q *Quhat is faith?*

A A ſupernaturall worke of the Spirit, wrought in mee be the preaching of the worde, whereby my minde is informed, and my heart aſſured of Gods fauour in Chriſt.

Q *Quair is the ſubſtance of our faith to be found?*

A Largely in the Scripture, and ſhortly in our Beliefe.

Q *Rehearſe the beliefe?*

A I believe in God the Father, &c.

Q *Quhareof entreateth our beliefe?*

A Of God, and his Church.

Q *Quhat believes thou of God?*

A That he is one in nature, and three in perſons, the Father, the Sonne, and the haly ghoſt.

Q *Quhat*

Q. *Quhat beleeues thou of the Father?*

A That hee is the Creator, and prouider, Gouernour of all in him.

Q. *Quhy cals thou him Almighty?*

A Becauſe he is infinite in power, and rules in heauen and earth as hee will, and for my weile.

Q. *Quhat beleeues thou of the Sonne?*

A That he is Ieſus Chriſt, God incarnate, my perfite Redeemer.

Q. *Quhy cals thou him Ieſus?*

A Becauſe he ſaued all his people from their ſinnes.

Q. *Quhy cals thou him Chriſt?*

A Becauſe hee is annointed with the holy ſpirite to be our Prophet, Prieſt and King.

Q. *Quhy calls thou him God incarnate?*

A Becauſe he is God and man in one perſon, conceiued of the haly Gaiſt, and borne of the Virgine *Marie*.

Q. *How redeemed hee thee?*

A By his moſt perfite obedience to the Law, and be his death of infinite price.

Q. *In quhat nature dyed he?*

A In his humane Nature.

Q. *How could that death be of infinite price?*

A Becauſe hee was perfite God and perfite man, without ſinne in one perſon.

Q *Quhy was he man?*

A That he might die, and in that nature ſatisfie, quhilk had offended God: for their is no remiſſion without bloud.

Q *Quhy was he GOD?*

A To vphold the Manhood, in vndergoing the burthen of Gods wrath, and to giue perfection of merite to his obedience for ſatiſfying of Gods Iuſtice, and procuring righteouſneſſe and life to vs.

Q *Pertaineth that merite to thee?*

A I beleiue ſo: for he as pledge for mee became ſinne: quho knew na ſinne, that I might bee made the righteouſneſſe of God through him.

Q *Quhen roſe he, how, and to quhat end?*

A The third day be the power of his Godhead, to teſtifie the perfection of his ſacrifice.

Q *Quhair is he now?*

A In the higheſt heauens, whercunto his Manhood was viſibly tranſlated.

Q *Quhy aſcended he?*

A To prepare a place for me, and to ſend his Spirit the Comforter vnto my fault to go-

Q *Quhat is he doing there?*

A Powerfully ruling as Mediator, that is calling & keeping his awne Elect in the estate of grace, and brideling and punishing the wicked, and directing thair godlesse proceeding to his awne glory, and weile of his Church.

Q *How lang sall this forme endure?*

A Till the day of judgement.

Q *Quhat sall he doe then?*

A He sall judge the quicke and the dead.

Q *Quhat sall be the estate of all thairafter?*

A God sall be all in all: so hee sall be the life of the righteous, through the Lambe, quhaireby they sall haue perfection of glory and fulnesse of joy for euer.

Q *What beleiues thou of the holy Spirite?*

A That he is God, and that he effectually calleth me.

Q *What is thy effectuall calling?*

A Ane separation of me from my cursed estate in *Adam*, & vnion with Christ my head.

Q *How works the Spirit thus?*

A Be the preaching of the Gospell, offering Christ to mee, and framing my heart by faith to receiue him.

Q *Quhat beleeues thou of the Kirke?*

A That it is the houshold of God, elected, redeemed, and sanctified in all ages, and of all nations.

Q *Quhy is it called the communion of Saints?*

A Becaus it is coupled to Christ her head by faith, and amongst themselues in loue.

Q *What benefits belongs to this Kirke?*

A Remission of sinnes heire, and resurrection of our bodies, and life eternall hereafter.

Q *What are the parts of this Kirke?*

A The militant Kirke on earth, and the triumphant Kirke in heauen.

Q *Who rules this Kirke militant?*

A Christ by his word and Spirit as it pleaseth him.

6. *Of Repentance and the Law, the rule thereof.*

Q *Vhat are the fruits of faith?*

A Repentance, and Prayer.

Q *What is Repentance?*

A A change of the whole man in some measure from sinne to halines.

Q *Who works Repentance in thee?*

A The holy Spirite.

Q *How works he it?*

A By slaying sinne in mee through the power of Christs death, and quickning halines in me throgh the power of his resurrection applyed to me.

Q *What tailes of this working findes thou in thee?*

A A godly sorrow for sinne past, and a spirituall strength to fecht agains it in time to come.

Q *Are these taikins nye alike in thee?*

A No but sometimes more, and sometimes lesse, and they increase but neuer fully, nor finally perish.

Q *Quhat is Sinne?*

A The transgression of the Law.

Q *What is Halinesse?*

A A conformity of my nature and life to the Law.

Q *How knawes thou sinne to be sinne, and halines to be halines?*

A By the Law.

Q *What is the Law?*

A The ten Commandements written by God himselfe, and deliuered bee Moyses to his Church.

Q *Rehearse the Law?*

I Harke

A Harken and take heed Iſrael.

Q *What is the ſumme of the Law?*

A Thou ſhall loue the Lord thy God with all thy ſaull, and thy neighbour as thy ſelfe.

Q *How is the Law diuided?*

A In two Tables be God himſelfe.

Q *How many are in the firſt?*

A Foure.

Q *What teach they thee?*

A The onely true God, and how he ſuld be worſhipped aright, freede from all points of impietie.

Q *How many are in the ſecond Table?*

A Saxe.

Q *Quhat teach they?*

A All points of loue, and duties of righteouſneſſe quhilk I owe to my neighbours of all degrees.

Q *Can thou keepe the Law?*

A Not.

Q *Why?*

A Becauſe the Law is Spirituall, and I by nature am carnall, and ſaulde vnder ſinne.

Q *What merites thou for breaking of the Law?*

A The curſe of God temporall, and eternall on ſaull and body.

Q *How art thou freed from this Curſe?*

A By faith in Chriſt, quho is made to me of God my wiſedome, Iuſtification, Sanctification, and Redemption.

Q *How can that be?*

A Becauſe by Faith I am ingrafted in him, and in him I am ſure to haue all things that may pleaſe him, and am freed from all things that may diſpleaſe him.

Q *Art thou freede from keeping of the Law?*

A Nocht.

Q *To quhat end ſerues then the Law to thee now?*

A Firſt, to ſhaw mee quhat was my integritie before the fall: Next, quhat is my miſery through the fall: Thirdly, quhat is the Halineſſe I ſuld walke in, beeing renued through Grace: And laſt, quhat ſall bee my eſtate in glory.

Q *Then in quhat eſtate ſtands the regenerate man as touching the Law?*

A As to the curſe hee is freed from it, being in Chriſt, as to the rule of halineſſe, thairin contained, he is moued by the holy ſpirit to delight in it.

Q *In quhat estate stands the vnregenerate man?*

A He abides vnder the curse of the Law, till he come to Christ, and be a new man.

7. *Of prayer, and the Lords prayer, the rule thereof.*

Q *Quilk is the second effect of faith?*

A Prayer.

Q *What is Prayer?*

A A familiar talking of mans saule to God, publikly vsed in the cōgregation of the saints: and priuately with our selues.

Q *How suld we appeare before God in Prayer?*

A With Faith, and Reuerence.

Q *Who teacheth man to pray?*

A The holy Spirit.

Q *To quhom suld a Christian pray?*

A To God only, in Christs name, assured to be heard.

Q *What assurance haue we to be heard?*

A The commaund, and promise of the Father, he commaund, promise and mediation of the Sonne, and the sighes of the holy Spirit in vs.

Q *After quhat forme suld we pray?*

A As

A As Chriſt our Lord hath taught vs.

Q Rehearſe the Lords Prayer.

A Our Father quhilk art in heauen, &c.

Q Quhat conteines the Lords Prayer?

A A Preface, ſaxe petitions, a thankſgiuing, and a concluſion.

Q To quhat end ſerues the Preface?

A To prepare our ſaules with faith in Gods kindnes and mercy, and with brotherly loue to pray.

Q To what end ſerues the ſaxe Petitions?

A To teach vs quhat we ſuld pray for, and quhat order we ſuld vſe in our Prayer.

Q Quhat ſuld we pray for, and in quhat order?

A Firſt we ſuld pray for thinges ſimply tending to Gods honour: Next for things needfull to vs for that ſame end.

Q Touching Gods honour, quhat ſuld wee craue in the firſt three petitions?

A The beginning, progreſſe and perfection of his glory, kingdome and will in all his elect.

Q When ſall this be done?

A It is begunne in this life, and perfited in the life to come.

Q Touching our neceſsity, quhat ſuld wee craue in the laſt three?

A Thing

A Things belonging to our naturall life and ſpirituall life.

Q. *Quhat belongs to our naturall life?*

A Bread and benefits earthly, with the bleſſing to vſe them.

Q *Quhat belongs to the Spirituall life?*

A Remiſſion of ſinnes and encreaſe of ſanctification.

Q *To what end ſerues the Thankſgiuing?*

A To teach vs to end our prayers with thanks, and that the glory of all gouernement in mercy and juſtice belongeth to God.

Q *Ought we to thanke God in aduerſity?*

A Yes, for he ſends it as a Father, he directs it to our will, and makes his power knawne in our weakenes thereby.

Q *To quhat end ſerues the Concluſion, Amen?*

A To teſtifie our earneſt deſire and our aſſurance to be heard in our prayers.

8. *Of the ordinarie meane whereby we are made able to ſerue God.*

Q *WHat are the ordinary meanes whereby wee are made able to ſerue God?*

A The preaching of the word, the miniſtration of the Sacraments.

Q Ar

Q *Are men bound to vſe and obey theſe?*

A Yes, Becauſe they are powerfull inſtruments of the holy Spirit to breed faith, and the fruits of faith in vs.

Q *Quhat giue a man lightly or contemne them?*

A They ſall periſh without grace, for contemning the Conduits of Grace.

Q *How long ſuld we vſe them?*

A All our life time, becauſe we are of Nature ignorant and forgetfull.

Of the preaching of the word.

Q *Vhat is the preaching of the word?*

A The Ordinance of God for a faithfull opening vp of the ſenſe of the Scripture, and a prudent application of the ſame to all ſortes of men for their edification in the Kingdome of God.

Q *Is euery man able for this office?*

A Not, but only thoſe that are ſent of God.

Q *Is euery man bound to heare?*

A Yes, for Faith comes by hearing.

Q *May not priuate reading ſerue a man?*

A Not onely, quhen God hath giuen the benefite of preaching.

Q. *How suld thou come to heare?*

A. With a poore heart and a saull that trembles at the word.

10 *Of the Sacraments.*

Q. *What is a Sacrament?*

A. A visible signe and seale, of an invisible Grace promised in the word.

Q. *How many Sacraments are there in Christs Church?*

A. Two, Baptisme and the Lords Supper.

Q. *What is Baptisme?*

A. A Sacrament of mans entrie into the Church, and his spirituall Vnion with Christ.

Q. *Who is the Author of the Sacraments?*

A. Iesus Christ.

Q. *Who suld minister them?*

A. The Pastor onely.

Q. *Why?*

A. Becauſe it is Christs commaund that he who preaches, suld baptise.

Q. *What is the visible signe in Baptisme?*

A. Water, and powring it vpon the Baptized.

Q. *Quhat is the invisible Grace?*

A. The

A The bloud of Chriſt, and our ſpirituall waſhing by it.

Q *How art thou made partaker of the inuiſible Grace?*

A By the Holy Spirit, waſhing my ſaull in Chriſts bloud.

Q *Quhat is that waſhing of thy ſaull in Chriſts bloud?*

A My Iuſtification & Sanctification by it.

Q *Quhat is thy Iuſtification?*

A The perfyte freeing of my perſon from the guilt of ſinne and death, and cloathing of the ſame with the righteous merite of his obedience.

Q *What breedes this in thee?*

A Peace of Conſcience, Ioy in trouble, and aſſurance of glory promiſed.

Q *Quhat is Sanctification?*

A The freeing of my nature from the bondage of ſinne, and quickning of it to the Image of God be the power of Chriſts death and reſurrection.

Q *Quhat breedes this in thee?*

A Further aſſurance of my election, and an earneſt battel againſt ſinne to the end.

Q *Quhat perſons ſhould be baptiſed?*

A Infants of faithfull parents, and the aged that can and will giue confeſſion of their faith and repentance.

11. *Of the Lords Supper.*

Q *WHat is the Lords Supper?*

A A Sacrament of our ſpirituall nouriſhment in the Kirke: for our further growth in vnion with Chriſt.

Q *Quhat is the viſible ſigne in it?*

A Bread and Wine with the Actions thairin preſcribed be Chriſt.

Q *Quhat is the inuiſible grace?*

A Chriſt his Body and bleud, with all his bleſſings for increaſe of grace in me.

Q *Is the Bread or Wine changed?*

A No, nather in nature, nor in naturall properties, but in the vſe, end, and manner of ſignifying.

Q *From whence commeth this change?*

A From the Lords ordinance exponed and vſed as he commaunds with prayer and thankſgiuing.

Q *How calls thou Bread and Wine the Lordes Supper?*

A The Bread of the Lord, and the cuppe of

of the Lord, Zea Chriſtes body and bloud.

Q *Why is the Bread called his body?*

A Becauſe it is his body ſacramentally, that is a true ſigne and pledge of his body, and a powerfull inſtrument by his ordinance to put me in poſſeſſion of himſelfe, and all his bleſſings, and confirme my faith therein.

Q *How art thou made partaker of the viſible ſignes?*

A Be the outward action betwixt the Paſtor and mee.

Q *How art thou made partaker of the inuiſible grace?*

A By the inwarde action betwixt the holy Spirit offering and giuing it, and my ſaull bee Faith receiuing and poſſeſſing it.

Q *What perſons ſhould be admitted to the Lords Supper?*

A They that can and will trie themſelues.

Q *How ſuld a man trie himſelfe?*

A In two points.

Q *Which is the firſt?*

A In his principall calling, as he is a Chriſtian in quhat eſtate hee ſtandeth with God in his faith and fruites thaireof, and in what eſtate he ſtandeth with man in loue.

Which is the ſecond?

A In his inferior calling Spirituall or Ciuil, how he hath walked before God.

Q. Quhat giue after triall we finde many faults in vs, ſuld we abſtaine from the Lords Supper thairfore?

A No, but we muſt after tryall communicate.

Q Why ſuld we doe ſo?

A Becauſe the Apoſtle hath bidden vs trie, and then communicate.

Q But he that eates vnworthily, eates his owne damnation?

A It is true, but I eate not vnworthily, but worthily: quhen after trial finding my infirmity and wants, I come humbly in true faith, vnfained repentance, and ſincere loue, reſolued to goe forward in time to come, and communicates at my Lords and heades Table, to receiue life and ſtrength from him.

FINIS.

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The Author to the [illegible]

Flockgrant Familiers.

Sking by presence & [illegible]ly voyce (as they saye) I cannot profite you (my deare brethren & sisters) as sometimes I did, the Lord blessinge my weake labours in some measure amongest you, I [illegible] thought good by communica[illegible] this little monument vnto you [illegible] call to your mindes, the summe [illegible] effect of that doctrine, which I delivered vnto you by mouth, and so far as in me lyeth, to keepe you, and euerie one of you, in fresh remembrance thereof, that thereby your knowledge may be confirmed and increased, for the farther establishinge of you [illegible] truth which you haue [illegible] that you may stand [illegible]